

CHAPTER 4: A SYNOPSIS OF THE ANALYSES OF THE 2003 SURVEY

INTRODUCTION

This chapter will deal with a detailed description of the [information from the 2003 survey](#). Six hundred and three people answered the questionnaire, giving a data set with 301 variables which ~~were~~[was](#) increased to over 600 by building new variables with original data. Again, as in chapter [43](#), this is a large amount of information which has to be condensed and only parts of it will be presented in the paper.

[A principal purpose of the 2003 survey was to continue the longitudinal research into the attitudes of Zoroastrians in Europe to their religion. The notes after each of the following sections summarise the information from the tables and make particular reference to the relationships with Zoroastrian religious values and the comparable results from previous surveys or 'bench marks', where appropriate.](#)

THE BENCH MARKS FOR THE ANALYSES OF THE 2003 SURVEY

Bench marks from the results of the analyses of the 1976 and 1985 surveys, relating the respondents' demographic characteristics to their attitudes to the religious values, will be applied to identify 'expected' and 'unexpected' results from the 2003 survey, and will help to summarise some of the conclusions from these analyses. The main ones are listed in tabular form below.

BENCH MARKS
1. Respondents born in Europe, or came as young children, are less likely to support the religious values than people who came to Europe as adults.

BENCH MARKS
2. The older the respondent the more likely they are to support the religious values and vice versa
3. Zoroastrians who had married non-Zoroastrians do not affirm the religious values to the same extent as those who have Zoroastrian partners.
4. The members of nuclear families, especially those with young children, give more support for the religious values compared with the members of extended families or nuclear families without children.
5. The country or area the respondent lived before coming to Europe: respondents India and Africa support the religious values at a higher level than respondents from Pakistan or 'other' parts of the world, followed by respondents from Iran and Europe.
6. The type of environment: respondents from the metropolitan cities give less support for the religious values than those from an urban or rural environment.
7. The decade of arrival: before 1970 respondents give less support for the religious values and after 1970 more support for the religious values
8. The type of education of the respondents: Those who have a scientific education show a lower affirmation of the religious values than other respondents
9. The higher up the educational scales the less likely are respondents to support the religious values.
10. The higher up the occupational scales the less likely were the respondents to support the religious values.

1. DEMOGRAPHY OF THE PEOPLE WHO ANSWERED THE 2003 SURVEY QUESTIONNAIRE

It has already been mentioned in the previous chapters that the largest group of people answering this survey were in the age group 60 to 69 years followed by those 70+ years with the smallest group being those under 30 years, ~~7%~~. The numbers responding increases by decades to the group age 60 to 69 years. Although there ~~were~~ are more women, 298, 49%, than men 293, 48%, in ~~the~~ this survey, they are virtually equal for analytical purposes.

TABLE 1 DEMOGRAPHY OF THE MEN AND WOMEN WHO ANSWERED THE 2003 SURVEY								
QUESTION	N							
Gender								
men	293	48%(293)						
women	298	49%(298)						
Age								
men	293	Under 30	30-39	40-49	50-59	60-69	70+	
women	298	8%(22)	10%(28)	13%(37)	18%(54)	23%(67)	28%(83)	
		7%(21)	15%(44)	15%(44)	19%(56)	26%(76)	19%(56)	
Marital status		never been married			married/ partner			
men	293	18%(52)			82%(240)			
women	298	18%(54)			82%(244)			
Marital partner		Zoroastrian			non-Zoroastrian			
men	240	72%(172)			30%(73)			
women	244	79%(193)			22%(54)			
Non-Zoroastrian partner		European		non-European		no response		
men	73	45%(33)		9%(7)		45%(33)		
women	54	57%(31)		17%(9)		26%(14)		
Type of family in Europe		extended		nuclear		no family		
men	293	82%(202)		18%(45)		16%(46)		
women	298	81%(212)		18%(48)		13%(38)		
Children under 18 years		children under 18 years		no children under 18 years		no response		
men	293	16%(47)		53%(154)		31%(92)		
women	298	21%(62)		47%(141)		32%(95)		

TABLE 1 DEMOGRAPHY OF THE MEN AND WOMEN WHO ANSWERED THE 2003 SURVEY							
QUESTION	N						
Place live now		Greater London			other places		
men	293	57%(163)			43%(124)		
women	298	62%(178)			38%(109)		
Country lived before Europe		India	Pakistan	Africa	Iran	other	born Europe
men	293	50% (148)	6% (18)	17% (49)	6% (17)	2% (6)	17% (50)
women	298	50% (149)	5% (14)	19% (57)	3% (8)	3% (9)	18% (53)
Date of arrival in Europe		before 1970		after 1970		born Europe	
men	293	61%(149)		39%(94)		17%(50)	
women	298	45%(111)		55%(134)		18%(53)	
Metro-politan/urban/rural		metropolitan		urban/ rural		no response	
men	293	65%(145)		35%(77)		24%(71)	
women	298	62%(139)		38%(84)		25%(75)	
Place of education		India	Pakistan	Africa	Iran	other	Europe
Primary							
men	293	54% 159	6% (17)	14% (42)	4% (11)	2% (5)	19% (55)
women	298	51% (152)	4% (12)	16% (48)	3% (8)	2% (5)	23% (68)

TABLE 1
DEMOGRAPHY OF THE MEN AND WOMEN WHO
ANSWERED THE 2003 SURVEY

QUESTION	N						
Secondary							
men	293	53% (154)	5% (16)	12% (34)	3% (10)	.3% (1)	25% (73)
women	298	53% (159)	4% (12)	11% (34)	1% (4)	1% (4)	28% (83)
Further							
men	293	39% (115)	4% (12)	2% (7)	2% (7)		33% (97)
women	298	42% (124)	3% (10)	3% (8)	.3% (1)	.7% (2)	31% (94)
Under-graduate							
men	293	27% (78)	3% (8)		.7% (2)		36% (106)
women	298	24% (71)	2% (6)		.3% (1)	.7% (2)	22% (65)
Post-graduate							
men	293	8% (25)	.7% (2)				32% (95)
women	298	11% (34)	1% (4)			.3% (1)	20% (59)
Education level		secondary or less	further	undergraduate	postgraduate		
men	293	8%(25)	20%(60)				
women	298	14%(42)	33%(97)	27%(78) 20%(61)	44%(130) 33%(98)		
Type of education		liberal arts	scientific	liberal arts/ scientific	other		
men	293	16%(46)	42%(123)	17%(50)	20%(59)		
women	298	31%(93)	17%(51)	24%(73)	19%(56)		

TABLE 1 DEMOGRAPHY OF THE MEN AND WOMEN WHO ANSWERED THE 2003 SURVEY							
QUESTIO N	N						
Occupati on		Profes s-ional	busine ss	white collar	blue collar	retired	armed forces 3% (8) home maker 11% (33)
men	293	40% (118)	11% (33)	8% (24)	7% (20)	30% (89)	
women	298	19% (56)	16% (48)	23% (68)	6% (18)	24% (71)	
Father's occupati on		Profes s-ional	busine ss	white collar	blue collar	armed forces/ Farme r	no respon se
men	293	31%(9 1)	17%(5 1)	31%(9 0)	11%(3 1)	7%(20)	3%(8)
women	298	32%(9 6)	23%(6 9)	25%(7 5)	11%(3 4)	3%(9)	5%(15)
Mother's occupati on		Profes s-ional	busine ss	white collar	blue collar	home- maker	no respon se
men	293	4% (11)	11% (31)	13% (39)	2% (7)	62% (181)	8% (24)
women	298	4% (12)	13% (38)	13% (40)	3% (9)	61% (182)	6% (17)

1a. Married/ single

The majority of the respondents were married, had been married or were in a relationship, ~~with~~ only 18%, 106 of the respondents were single. Of those who had ever been married 74%, 365, -were married to or in a relationship with a Zoroastrian and 25%, 127, were married

to or in a relationship with a non-Zoroastrian. In 2006, Shahpur Captain conducted a survey of Zoroastrians that were personally known to him.¹ It consisted of 376 children from 185 families. [‡] Of those children 227, 60%, were either married to, living with or having a relationship with non-Zoroastrian partners. Eighty children, 21%, had married within the Zoroastrian community. ~~In an a~~Analysis of the 2003 data ~~it was found~~showed that, of those born in Europe, ~~62 people~~, who had ever been married, ~~62 people~~, 62 people, 60%, had married within the community and 39% to non-Zoroastrians. These were second generation Zoroastrians ~~who in~~ the age ranges ~~ran from~~ under 30 years, 13%, ~~30-39 years~~ 42%, 40 - 49 years 26% and 6% ~~for people aged over 50~~ 50-59 years, 60-69 years and 70+ years. ~~When the data was analysed to look at~~Of those people who had come to Europe as young children before 1970, 42% had married non-Zoroastrians. ~~and s~~Similarly, ~~for those people~~ who had arrived in Europe as young children in the 1970s, and who had ever been married, 22% had married non-Zoroastrians. There is certainly an increasing trend for the second generation Zoroastrians to increasingly form relationships with non-Zoroastrians. ~~In 2003, 15% of all respondents were part of a nuclear family, 71% part of an extended family and 13% single in the sense of having no family in the Europe. The extent of the marriages to non-Zoroastrians amongst the respondents in the 2003 survey partly explains the changing attitudes to the opening of the symbolic boundaries: the Zoroastrians who had non-Zoroastrian marriage partners want them to be welcome in the Zoroastrian community hence the support for opening the symbolic boundaries. The number of Zoroastrians who were born in Europe or who came as young children adds to the explanation of~~

¹ Captain Shahpur, 'Oh Whither Parsis of London- a personal perspective',

17 January, 2006

the changing attitudes to opening the symbolic boundaries in the 2003 survey because they have grown up in an environment where there are few other Zoroastrians and they have absorbed the cultural values of Europe especially with regard to the apparent permeability of symbolic boundaries.² In 2003, 15% of all respondents were part of a nuclear family, 71% part of an extended family and 13% single in the sense of having no family in the Europe.

1b. Non-Zoroastrians married to Zoroastrians

In the 2003 survey there were responses from people who were not Zoroastrians but were married to a Zoroastrian. They are sixteen in number, of whom m four are men and 12 women. Eleven were born in Europe, three in India and two in other places. Of the latter five respondents, three came to Europe before 1970 and two after 1970. Their ages ranged d from 30+ to 70+. The majority of them are-were business people, 31%, with 18% retired, 18% white collar, 18% professional and 6% homemakers. Thirty one percent claimed The highest level of education, postgraduate, was 31% with 25% undergraduate, 25% having further education and 12% secondary education. None are-were members of the Inter-Marrieds Association but nine are-members-of belonged to WZO and six members-ofto ZTFE. On reflection it would have been useful to have an additional set of questions for these respondents as an appendix to the main questionnaire. Their attitudes to Zoroastrianism would make a useful addition to the data collected about the Zoroastrian in the 2003 survey: do they encourage their partner to maintain their Zoroastrian religion, especially the men who have married Zoroastrian women? Do they want to become a Zoroastrian? How do they feel about their children being brought up as Zoroastrians?

² See Appendix E, Other papers to be generated by the 2003 survey, D

1c. Type of family in Europe

Most of the respondents, 71%, were part of extended families in Europe that is there were brothers, sisters, parents, grandparents, children, nieces, nephews, aunts, uncles or any combination of these relationships, also in Europe. Five percent were from nuclear families where they had a partner or children only in Europe, and 13% had no family in Europe. In the previous surveys it was found that Zoroastrians who were members of extended families tended to give less support for the religious values than the respondents who were in nuclear families, especially the nuclear families if they had children under 18 years of age. Single people, on the whole, gave the least support for the religious values. Similarly, in the analyses of the 2003 survey it was found showed that respondents from nuclear families gave more support to the religious practices and beliefs than respondents from extended families and less support for changing the symbolic boundaries, than respondents from extended families.

1d. Children less than 18 years

One hundred and twenty two respondents, 19%, had children less than 18 years of age. Fifty percent affirmed that they did not have children less than 18 years and 31% did not respond to this question. Sixty nine percent of the respondents had children half of whom 50% were over 18 years of age In the analyses of the 2003 survey. It A as was also found in the previous surveys, the that respondents from nuclear families who had children less than 18 years of age and were in nuclear families were more supportive of the religious values than similar rrespondents with children less than 18 years of age in extended families, and this was found not just in Europe but in North America and Australia.

1e. Place live now

The majority of the respondents, 58%, were living in Greater London ~~58%~~ with the remainder ~~of the respondents~~ living in the South East of England, South West England, Northern England, the East of England, the Midlands, Scotland, Wales, Ireland, Germany, France, Netherlands, Switzerland with 3%(17) not responding to this question. The people ~~who live~~ living in the Greater London area have easy access to the only European Zoroastrian prayer room, which is located in London. ~~In the~~ The previous surveys ~~it was~~ found that ~~the~~ respondents who lived near the prayer room in London gave more support to the religious values than those ~~respondents~~ who did not live near enough for easy access.

1f. Country of origin

Fifty percent of the respondents came from India to Europe. This was the largest percentage, followed by Africa with 18%. Five percent came from Pakistan, 4% from Iran and 3% from 'other' places in the world such as China, North America. The respondents who came from Africa and India supported the religious practices and beliefs at a higher percentage level than the respondents who came from Pakistan or 'other' parts of the world, followed by the respondents from Iran and those born in Europe. The highest percentage support came from the respondents from Africa followed by India, Pakistan, other parts of the world, Iran to those born in Europe. The support for changing the symbolic boundaries is in the reverse order of support for the religious practices and beliefs: respondents born in Europe show the highest support whereas to the respondents from Africa show the lowest. This supports the results from previous surveys.

1g. Metropolitan/ urban or rural origin

Forty eight percent of the respondents came to Europe from a metropolitan environment and only twenty seven percent ~~came~~ from an urban or rural environment. A metropolitan environment is defined as cities such as Mumbai, Karachi, Tehran. Nine percent of the respondents did not respond to this question. ~~and 16%~~ Sixteen percent were born in Europe. In the analyses of the 2003 data ~~from 2003~~, it was found that the respondents from the metropolitan background were less likely to affirm the religious practices and beliefs than ~~those~~ see respondents from an urban or rural background, and more likely to support changes to the symbolic boundaries than the respondents from an urban or rural background. This supports the data from the 1985 survey.

1h. Came to Europe before 1970/ after 1970

The majority of the respondents, 44%, came to Europe before 1970, 23% in the 1970s with 16% born in Europe ~~with and~~ under 17% coming in the later decades 1980-2003. Eighteen percent affirmed that they had lived in Africa before coming to Europe, 56% in the sub-continent, 4% in Iran and 3% in the from 'other' places in the world. The year 1970 is the date by which restricted migration to the UK was in full force; before that date Zoroastrians had come to the UK when they wanted to provided they could afford to do so. Many came for their education and stayed on in Europe. After 1970 the migrants came for economic reasons or political reasons; ~~when~~ people of Indian descent were thrown out of Africa or when Iran became an Islamic state. ~~It was found in the previous research that the younger the Zoroastrian immigrant, or if they had received the major part of their education in Europe, the more likely they were to reject the religious values.~~ Zoroastrians who came to Europe before 1970 tend to give less support as a group to the religious values than

the Zoroastrians who came after 1970. Thus, the Zoroastrians who came to Europe through their own choice rather than for political reasons and who were, in theory, free to move backwards and forwards between their new home and their old home showed less support for the religious values than the respondents who were 'forced' to come to Europe and who were not free to move backwards and forwards between their new home and their old. Also, the respondents who came to Europe before 1970 had had plenty of time to absorb the cultural values of Europe and change their attitudes to Zoroastrianism. It was found in the previous research that the younger the Zoroastrian immigrant, or if they had received the major part of their education in Europe, the more likely they were to reject the religious values. Zoroastrians who came to Europe before 1970 tend to give less support as a group than the Zoroastrians who came after 1970.

1i. The highest educational level attained

The highest percentage of respondents, 39%, were post graduates, ~~level of education attained 39% were post graduates,~~ with 27% reaching further education, 23% ~~had reached~~ graduate level, with 11% leaving at secondary and 1% having only primary education. In the previous surveys it was found that the higher the educational level of the respondents, the less likely they were to support the religious ~~values~~ values.

1j. The type of education

Twenty three percent affirmed that they had had a liberal arts education, 29% that they had had a scientific education, 21% that they had had both liberal arts and scientific education, and 20% that they had other types of education such as accounting or law. In the 1976 and 1985 surveys the respondents who had a specialised

scientific education tended not to support the religious values to the same extent as the respondents who did not. ~~have a specialised scientific education.~~

1k. The place of education

The majority of the respondents with postgraduate education received it in Europe, whereas for undergraduate education almost half was undertaken in India. Respondents who had received further education did so in all the regions from India, Pakistan, Africa, Iran, 'other' places and Europe, but the majority received it in either India or Europe. Again, ~~for~~ secondary and primary education was undertaken in all the regions but the majority was in India, 53% for both primary and secondary education, and Europe, 26% secondary and 20% primary. It was found in the previous two surveys and in the 2003 survey that the more levels of education undertaken in Europe the more likely that the respondents did not affirm the religious practices and beliefs but affirmed changing the symbolic boundaries.

1l. Occupation

In terms of occupation 29% were professionals, 12% business, 15% white collar and 8% blue collar. It should be noted that 27% were retired: the age profile of the sample was weighted towards people over 60 years of age. The respondents' father's occupation listed 31% at professional level with 20% in business, 16% white collar and 11% blue collar. For their mother's occupation 60% were homemakers but 32% had ~~gainful~~ occupations outside the home with 4% professional, 12% business, 13% white collar and 3% blue collar. From the research on the previous surveys it was found that the higher the occupational level of the respondent the more likely they are to reject the religious practices and beliefs and to support changing the symbolic boundaries. ~~There is evidence in chapter 5 on the purity~~

~~laws that women whose mother's worked outside the home show less support for the religious values of Zoroastrianism than the women whose mother's were solely homemakers. This does not apply to the men.~~

In the 2003 survey more women worked outside the home than in the previous two surveys and were thus subject to cultural influences beyond those found in the home. Have the women become more independent in their attitudes and views because they are working outside the home? More women took part in the 2003 survey than in the other two surveys and there was much less evidence of husband and wife 'colluding' over the answers or giving the same answers to the questions than in the previous two surveys.

2. NETWORKING

2a. Visit 'old country'

The majority of the respondents enjoyed visiting the 'old country', as shown in table 2a. About 5% of the respondents were unable or unwilling to visit the 'old country'; for example some of the respondents said that they could not go back and visit Iran or were unable to visit countries in Africa. Other respondents pointed out that they had more than one 'old country' to visit. These were the twice migrants from India on to Africa on to Europe. Table 1: Reactions to visiting the 'old country', Appendix D ~~chapter 4~~, lists the other reasons and comments that respondents made about visiting the 'old country'. Although some of the respondents affirmed that they were not shocked by the attitudes of people in the 'old country' to corruption, dirt, poverty in that country, what they were shocked by was the corruption, poverty and dirt in the 'old country'. In the original questionnaire that went out to the members of the community to vet and comment on, the question of reactions to corruption, poverty and dirt in the 'old country' brought a strong response from one Zoroastrian, suggesting that the question should

be phrased in terms of shock about attitudes to poverty, corruption and dirt. In the event the original question that just asked about 'shocked by the corruption, dirt and poverty in the 'old country' would have been appropriate. The result has been confusion in the response by the respondents, with a lot of them affirming that they were shocked by corruption, poverty and dirt but not by the attitudes of the local people towards corruption, poverty and dirt in the 'old country'.

TABLE 2a VISIT 'OLD COUNTRY'					
QUESTION	N	yes	no	other	no response
Enjoy vitality of local population					
men	293	74%(217)	7%(22)	7%(21)	11%(33)
women	298	74%(221)	8%(25)	6%(18)	11%(34)
Pleasant to meet family					
men	293	89%(261)	1%(3)	7%(20)	3%(9)
women	298	91%(272)		5%(15)	4%(11)
Maintain contacts with non-Zoroastrians					
men	293	57%(166)	22%(65)	7%(21)	14%(41)
women	298	66%(197)	13%(39)	5%(14)	16%(48)
Enjoy life style					
men	293	71%(207)	13%(39)	7%(22)	8%(25)
women	298	69%(206)	12%(35)	5%(15)	14%(42)

TABLE 2a VISIT 'OLD COUNTRY'					
QUESTION	N	yes	no	other	no response
Enjoy climate					
men	293	63%(186	21%(61)	7%(20)	9%(26)
women	298	) 61%(182	20%(60)	4%(13)	14%(43)
		)			
Uplifting to visit temples					
men	293	68%(200	13%(38)	8%(23)	11%(32)
women	298	) 70%(209	8%(25)	6%(18)	15%(46)
		)			
Enjoy food					
men	293	81%(238	4%(13)	7%(21)	7%(21)
women	298	) 83%(248	4%(11)	6%(17)	7%(22)
		)			
Shocked by attitudes towards corruption					
men	293	50%(147	31%(91)	8%(25)	10%(30)
women	298	) 49%(145	30%(90)	7%(20)	14%(42)
		)			
Shocked by attitudes towards dirt					
men	293	50%(148	33%(91)	7%(22)	9%(26)
women	298	) 47%(141	34%(100	5%(16)	14%(41)
		)	)		
Shocked by attitudes towards poverty					
men	293	51%(151	33%(98)	7%(22)	7%(22)
women	298	) 48%(143	32%(95)	6%(17)	14%(43)
		)			

2b. Contact with Zoroastrians

The majority of the respondents maintained some form of contact with other Zoroastrians both in the UK and abroad. It is interesting to see that contact by letter is less frequent than contact by telephone. In the 2003 survey e-mail is a new means of keeping contact with other Zoroastrians. Only ten men and nine women had no contact with Zoroastrians abroad and seventeen men and eight women had no contact with Zoroastrians in the UK.

TABLE 2b
CONTACT WITH ZOROASTRIANS

QUESTION	N	regularly	sometimes	rarely	never	no response
Abroad by letter						
men	293	22%(64)	26%(76)	13%(37)	15%(44)	25%(72)
women	298	24%(73)	29%(86)	11%(33)	8%(24)	27%(82)
Abroad by email						
men	293	34%(99)	22%(65)	6%(19)	13%(37)	25%(73)
women	298	43%(129)	17%(52)	3%(9)	7%(20)	29%(88)
Abroad by telephone						
men	293	46%(135)	34%(99)	9%(27)	5%(16)	5%(16)
women	298	47%(141)	37%(109)	5%(15)	3%(9)	8%(24)
Abroad by visits						
men	293	21%(62)	44%(130)	18%(53)	7%(20)	10%(28)
women	298	24%(73)	38%(114)	15%(44)	3%(8)	20%(59)

TABLE 2b CONTACT WITH ZOROASTRIANS						
QUESTION	N	regularly	sometimes	rarely	never	no response
Europe by letter						
men	293	8%(25)	10%(29)	13%(37)	23%(67)	46%(135)
women	298	10%(31)	9%(27)	11%(33)	15%(44)	55%(163)
Europe by email						
men	293	24%(70)	11%(31)	7%(22)	15%(45)	43%(125)
women	298	26%(78)	12%(37)	6%(17)	7%(21)	49%(145)
Europe by telephone						
men	293	62%(181)	23%(69)	5%(16)	3%(9)	6%(18)
women	298	70%(210)	16%(48)	7%(21)	2%(7)	4%(12)
Europe by visits						
men	293	44%(130)	33%(98)	8%(23)	3%(10)	11%(32)
women	298	48%(142)	27%(82)	8%(24)	2%(7)	14%(43)

2c. Read/ watch Zoroastrian newspapers, magazines, books and videos

In terms of reading and watching Zoroastrian literature and videos, it was found that Zoroastrian newspapers and magazines were the most popular: ~~sixty five percent~~ 65% read a Zoroastrian newspaper or magazine, with 39% reading Zoroastrian books. The latter includes books written by Zoroastrians or about Zoroastrianism. Twelve percent said that they watched Zoroastrian videos. There were

numerous comments on the questionnaires about the availability of videos dealing with Zoroastrianism. These respondents were interested in watching such videos but did not know where to find them.

TABLE 2c READ/ WATCH ZOROASTRIAN NEWSPAPERS, MAGAZINES, BOOKS, AND VIDEOS				
QUESTION	N	yes	no	no response
Newspapers/ magazines				
men	293	64%(189)	35%(102)	1%(2)
women	298	67%(196)	33%(98)	
Watch videos				
men	293	12%(35)	77%(225)	11%(33)
women	298	12%(36)	72%(215)	16%(47)
Read books				
men	293	35%(104)	60%(176)	4% (13)
women	298	44%(130)	46%(137)	10%(31)

2d. Use the Internet

The internet was used by twenty five percent of the respondents to gain information about Zoroastrianism, with 66% of the respondents saying 'no'. Few of the respondents, 4%, used the internet to discuss Zoroastrianism with other Zoroastrians. One respondent noted they used to discuss with other Zoroastrians but had ceased to do so because the exchanges had become so nasty. A number of respondents noted on their questionnaires that they did not have a computer. It is not known how many of the respondents did not have a computer, but it can be assumed that the 25% of the total group did

so, or had access to [a computer](#). In ~~Table 2d, it can be seen~~ [shows what how](#) some of the respondents used the internet for ~~in terms of~~ gathering information on Zoroastrians and Zoroastrianism. The full list of the reasons given for using the Internet is given in Appendix D ~~chapter 4~~ table 2: 'The type of information from the Internet'. The internet was used by a quarter of the respondents: it is not known how many respondents had access to the internet and did not use it. However, according to the replies to the questions about use of the Internet, it was barely used for discussions with other Zoroastrians.

TABLE 2d USE THE INTERNET				
QUESTION				
	N	yes	no	no response
Surf the internet for information on Zoroastrianism	293	26%(76)	66%(194)	8%(23)
men	298	24%(73)	67%(200)	8%(25)
women				
To debate with Zoroastrians				
men	293	4%(13)	73%(213)	23%(67)
women	298	3%(10)	70%(210)	26%(78)

2e. Membership of Zoroastrian organisations

Forty one percent of the respondents affirmed that they were members of the World Zoroastrian Organisation, [WZO](#), and 37% of the respondents affirmed that they were not ~~of WZO~~. This is interesting because the WZO is considered to be a controversial organisation by some Zoroastrians. Membership of the Zoroastrian Trust Funds of Europe, [ZTFE](#), is 69% with 18% of the respondents

affirming that they were not members of ZTFE. ~~and a~~Also, there was a ~~less~~-lower 'no response' rate, 13%, for this question compared with 22% for the question about membership of WZO. Memberships of other Zoroastrian organisations are listed in table 2e; the highest percentage membership is for two London organisations of Harrow Zoroastrians and South London Zoroastrians at 18%.

TABLE 2e MEMBERSHIP OF ZOROASTRIAN ORGANISATIONS				
QUESTION	N	yes	no	no response
Association of Inter-married Zoroastrians				
men	293	2%(5)	64%(189)	34%(199)
women	298	1%(3)	56%(167)	43%(127)
Durham Zoroastrians				
men	293	.3%(1)	63%(168)	37%(108)
women	298	.3%(1)	55%(164)	45%(133)
Harrow Zoroastrians				
men	293	18%(53)	51% (150)	31%(90)
women	298	18%(54)	45%(134)	37%(110)
North West Zoroastrians				
men	293	4%(12)	58%(172)	37%(109)
women	298	8%(24)	48%(144)	44%(130)
South London Zoroastrians				
men	293	16%(47)	52%(153)	32%(93)
women	298	19%(58)	42%(126)	38%(114)
WZO				
men	293	39%(115)	42%(122)	19%(56)
women	298	43%(128)	33%(98)	24%(72)

TABLE 2e MEMBERSHIP OF ZOROASTRIAN ORGANISATIONS				
QUESTION	N	yes	no	no response
ZTFE				
men	293	68%(200)	20%(59)	12%(34)
women	298	70%(209)	16%(48)	14%(41)
Other Zoroastrian organisations				
men	293	7%(22)	4%(12)	88%(259)
women	298	9%(26)	2%(7)	89%(265)

3. MULTICULTURAL

There were several questions on the 2003 questionnaire schedule that related to the multicultural attributes and attitudes of Zoroastrians in Europe.

3a. Languages the respondent speaks, reads and writes

The majority of the respondents, 81%, spoke English and other non-European languages. Fifty two percent read English as well as other non-European languages and 46% wrote English and other non-European languages. It was found in the 1985 survey that the respondents who spoke, read and wrote in other languages, especially non-European, were more supportive of the religious values of Zoroastrianism than the respondents who did not. ~~have these cultural attributes.~~ The highest percentage ~~response is was~~ for the spoken languages, English plus non-European languages, 79% men and 83% women, followed by the read languages, English plus non-European languages, 50% men and 54% women, and lastly by the written languages, English plus non-European languages, 43% men and 49% women. In all three categories the women have the highest percentage of use of English plus non-European languages. This probably ~~related to~~ reflects the fact that women generally keep in touch and net-work with family and friends wherever they are in the world, more than men do, as demonstrated in section 2b: Contacts with Zoroastrians abroad and in Europe. Thus, the women use their non-European languages more often than the men.

TABLE 3a
LANGUAGES SPEAK, READ, WRITE

QUESTION	N	yes	no response
men Speak English + European languages	293	10%(30)	
Speak English + non-European languages	298	79%(232)	11%(31)
women Speak English + European languages		5%(14)	
Speak English + non-European languages		83%(246)	13%(38)
men Read English + European languages	293	13%(39)	
Read English + non-European languages	298	50%(148)	36%(106)
women Read English + European languages		10%(31)	
Read English + non-European languages		54%(160)	36%(107)
men Write English + European languages	293	17%(50)	
Write English + non-European languages	298	43%(125)	40%(118)
women Write English + European languages		11%(33)	
Write English + non-European languages		49%(145)	40%(120)

3b. Multiple identities

Fifty four percent of the respondents affirmed that they thought of themselves as multicultural. Forty percent rejected the proposition that they were multicultural but some of them then proceeded to answer the question about their different identities. All the respondents except one man and two women answered the question

about type of multiple identities. The majority of these respondents, 59%, gave multiple identities that included Zoroastrian. Twenty eight percent gave multiple identities that included the identity of Parsi and only 12% gave identities that did not include Zoroastrian or Parsi. In the 1985 survey it was found that respondents who identified as Zoroastrian were more likely to support the religious values than the respondents who did not identify themselves as Zoroastrian. There was no information in 1985, about respondents who identified themselves as Parsi.

TABLE 3b MULTIPLE IDENTITIES				
QUESTION	N	yes	no	no response
Do you have multiple identities				
men	293	53%(155)	44%(129)	3%(9)
women	298	55%(165)	36%(107)	9%(26)
		Zoroastrian +	Parsi +	Other
Identities				
men	293	29%(86)	16%(46)	54%(159)
women	298	35%(105)	15%(44)	49%(147)

3c. Identity

~~In the~~ The 2003 survey asked detailed questions ~~were asked~~ about personal identity and where the respondents thought they belonged. The questions were different from the questions about multicultural identities already discussed ~~above~~ in sections 3a and b above. The questions about personal identity involve religious identity as well as the place the respondent belongs, the respondent's homeland, the respondent's identification as a Parsi or as a Zoroastrian or other.

The question about religious identity had responses of 8% orthodox, 44% liberal, 7% reformist, 19% meaningless, 7% non-practising, and 10% had other religious identities. In the 1985 survey it was found that the people who identified as orthodox were the most supportive of the religious values followed by the respondents who affirmed that they were liberal, then the reformist, meaningless, other and non-practising. The question about the place the respondent 'belongs,belongs', their 'homeland' and their personal identity allowed the respondent to affirm all of the categories, reject all the categories or give a combination of affirmation and rejection. Thus, the respondents could belong to Europe and the place of their birth and another place. In practice none of the respondents rejected the categories; they either affirmed or did not respond to the question. Seventy four percent affirmed that they belonged in Europe and 66% affirmed that Europe was their homeland. Fifty nine percent thought of India as their homeland. Sixty three percent identified as Parsi and 68% identified as Zoroastrian. There is a strong Zoroastrian tradition of being loyal to their country of abode and this is reflected tin the figures given above.

TABLE 3c IDENTITY						
	<u>orthod ox</u>	<u>liberal</u>	<u>reformi st</u>	<u>meani ng-less</u>	<u>non- practisin g</u>	<u>other</u>

TABLE 3c IDENTITY						
Religious Identity men <u>N=293</u> women <u>N=298</u>	N=293 we men	liberal	reformi st	mean ing- less	non- practisi ng- -	other
	N=298 orthod ox	45%(13 2)	7%(21)	19%(5 6)	8%(23)	10%(3 0)
			6%(18)			10%(3 0)
	8%(25)	42%(12 6)		20%(6 1)	7%(20)	
	8%(26)					
	N	yes		no response		
Place belong Europe						
men	293	74%(217)		26%(76)		
women	298	75%(224)		25%(74)		
Place belong country of birth						
men	293	32%(93)		68%(200)		
women	298	30%(91)		69%(207)		
Place belong 'other'						
men	293	11%(34)		89%(259)		
women	298	10%(31)		90%(267)		
Identify as Iranian						
men	293	8%(24)		92%(269)		
women	298	5%(15)		95%(283)		
Identify as Parsi						
men	293	62%(181)		38%(112)		
women	298	64%(192)		35%(104)		

TABLE 3c IDENTITY			
Identify as Zoroastrian			
men	293	68%(199)	32%(93)
women	298	69%(207)	30%(91)
Identify as other			
men	293	9%(27)	91%(266)
women	298	8%(23)	92%(275)
Homeland Europe			
men	293	62%(181)	38%(112)
women	298	65%(193)	35%(105)
Homeland India			
men	293	61%(179)	39%(114)
women	298	57%(171)	43%(127)
Homeland Pakistan			
men	293	4%(36)	96%(280)
women	298	4%(13)	96%(285)
Homeland Africa			
men	293	5%(15)	95%(278)
women	298	5%(15)	95%(282)
Homeland Iran			
men	293	14%(42)	85%(250)
women	298	12%(36)	88%(262)
No homeland			
men	293	1%(4)	99%(289)
women	298	3%(9)	97%(289)

TABLE 3c IDENTITY			
Homeland			
other	293	6%(17)	94%(276)
men	298	4%(18)	94%(280)
women			

3d. Iranian and Indian cultures worth saving in Europe

Questions were asked in the 2003 survey about which aspects of Iranian and Indian cultures were worth saving in Europe. There are similar responses to the questions for both Iranian and Indian cultures for all categories of 'yes', 'no' to 'no response'. ~~It was found that n~~None of the Iranian Zoroastrians responded to the questions about Indian cultures, but Parsi Zoroastrians affirmed or rejected the questions about Iranian cultures. In the 1985 survey the Parsi Zoroastrians who affirmed the Indo-Pakistani cultures were more supportive of the religious values than the respondents who rejected or did not respond to the questions about the saving of Indo-Pakistani cultures in Europe. In the 1985 survey the Iranians responded to the questions about saving Indo-Pakistani cultures in Europe. There has been a definite change in the attitudes of the Iranian Zoroastrians towards the Parsis and the change is negative rather than positive. This is confirmed by personal experience and anecdotes told to the author. There was a high 'no response' rate for these questions from 16% to 39%.

TABLE 3d1 IRANIAN CULTURES WORTH SAVING				
QUESTION	N	yes	no	no response
Food				
men	293	64%(107)	11%(33)	25%(73)
women	298	65%(194)	9%(26)	26%(78)

TABLE 3d1 IRANIAN CULTURES WORTH SAVING					
QUESTION		N	yes	no	no response
Music					
	men	293	41%(120)	23%(68)	36%(105)
	women	298	47%(140)	19%(50)	36%(108)
Dress					
	men	293	34% (100)	29%(86)	36%(107)
	women	298	37%(110)	23%(68)	40%(120)
Religion					
	men	293	70%(206)	8%(23)	22%(64)
	women	298	73%(217)	7%(20)	20%(61)
Art					
	men	293	59%(173)	12%(34)	29%(86)
	women	298	61%(182)	8%(25)	30%(91)
Language					
	men	293	57%(166)	17%(49)	27%(78)
	women	298	62%(185)	9%(26)	29%(87)
History					
	men	293	79%(233)	5%(16)	15%(44)
	women	298	78%(232)	5%(16)	17%(50)
Literature					
	men	293	64%(187)	11%(31)	26%(75)
	women	298	64%(192)	7%(22)	28%(84)
Moral values					
	men	293	68%(200)	11%(32)	21%(61)
	women	298	67%(200)	10%(30)	23%(68)
Social values					
	men	293	64%(187)	13%(39)	23%(67)
	women	298	65%(194)	10%(31)	24%(73)
Life style					
	men	293	44%(128)	27%(80)	29%(85)
	women	298	47%(139)	21%(63)	32%(96)

TABLE 3d2 INDIAN CULTURES WORTH SAVING				
QUESTION	N	yes	no	no response
Food				
men	293	77%(225)	6%(17)	17%(51)
women	298	71%(212)	7%(20)	22%(66)
Music				
men	293	59%(172)	15%(43)	27%(78)
women	298	53%(157)	14%(43)	33%(98)
Dress				
men	293	41% (121)	26%(77)	32%(95)
women	298	51%(153)	18%(53)	31%(92)
Religion				
men	293	68%(198)	9%(27)	23%(68)
women	298	63%(189)	10%(29)	27%(80)
Art				
men	293	58%(180)	12%(35)	30%(88)
women	298	57%(180)	11%(33)	32%(95)
Language				
men	293	63%(184)	11%(32)	26%(77)
women	298	62%(184)	11%(32)	27%(82)
History				
men	293	77%(225)	7%(20)	16%(48)
women	298	69%(207)	7%(20)	24%(71)
Literature				
men	293	64%(189)	11%(32)	25%(72)
women	298	61%(182)	9%(26)	30%(90)
Moral values				
men	293	68%(200)	11%(33)	20%(60)
women	298	65%(194)	11%(32)	24%(72)
Social values				
men	293	64%(188)	14%(42)	21%(63)
women	298	62%(184)	13%(38)	25%(76)

TABLE 3d2 INDIAN CULTURES WORTH SAVING				
QUESTION	N	yes	no	no response
Life style				
men	293	48%(142)	23%(69)	28%(82)
women	298	49%(147)	18%(54)	33%(97)

4. THE ATTITUDES OF ZOROASTRIANS TO OTHER ETHNIC OR RELIGIOUS GROUPS

The 2003 questionnaire ~~There were~~included a series of questions ~~in~~
~~the 2003 questionnaire~~ dealing with different aspects of Zoroastrians' attitudes to other groups of people in Europe.

4a. Socialise with non-Zoroastrians from the country of birth

Questions about discrimination ~~against experienced by~~ Zoroastrians were asked in the 2003 survey, but no direct questions were asked ~~about dealing with~~ the prejudices of the respondents ~~themselves.~~ ~~It is known that Zoroastrians do have prejudices against other religious,~~ 'racial' or ethnic groups in Europe and in the questions analysed in the tables below it was hoped to gather information about these prejudices. ~~except in the next set of questions.~~ However, Apart from the category of 'other', the responses did not give a clear idea of the prejudices of the respondents. ~~which~~ This became clearer from the questions dealing with the relationship between the Zoroastrian community in Europe and other religious groups in Europe. In the category 'other', one respondent wrote that it 'was an insulting question' and that he 'had no prejudices against other people in the UK'. In the category 'Other', respondents made it clear that they mixed with all groups of people. As can be seen from table 4a, the highest percentage responses were for mixing with non-Zoroastrian Indians and non-Zoroastrian 'Other', and similarly the highest percentage responses were Christmas 61% and Diwali 46% for specific social functions with non-Zoroastrians. These responses reflect the fact that the majority of the respondents came from India and live in Christian Europe. The responses to the questions did not reflect the percentages of people from the various countries/ areas specified in the questions. There were only 24 Iranians in the survey, but 166 respondents affirmed that they mixed with non-Zoroastrians from Iran. These figures suggest that some of the respondents mixed with different groups of people in Europe. Fifty seven, 9%, of the respondents either responded negatively or did not respond to the questions in table 4a. In Appendix D ~~the chapter 4~~ tables 3 and 4: 'Socialise with non-Zoroastrians from country of birth: other' 'Attend social functions with non-Zoroastrian from country of birth: other'.

~~These responses~~ the individual responses —give a flavour of the individual responses attitudes of the respondents to these questions and it can be seen that some of the respondents do not want to mix with people from the place of their birth and some are keen to mix only with ‘white’ Europeans.

TABLE 4a SOCIALISE WITH NON-ZOROASTRIANS FROM COUNTRY OF BIRTH				
Social functions with non-Zoroastrians from country of birth:	N	yes	no	no response
Indians				
men	293	69%(201)	16%(46)	16%(46)
women	298	61%(183)	14%(42)	24%(73)
Pakistanis				
men	293	30%(87)	29%(86)	41%(120)
women	298	30%(91)	23%(69)	46%(138)
Africans				
men	293	32%(93)	26%(76)	42%(124)
women	298	25%(75)	25%(76)	49%(147)
Iranians				
men	293	28%(83)	28%(82)	44%(128)
women	298	26%(78)	25%(76)	48%(144)
Other				
men	293	38%(112)	5%(15)	57%(166)
women	298	47%(139)	2%(6)	51%(153)
Specific social/ religious occasions with non-Zoroastrians from country of birth:	N	yes	no	no response

TABLE 4a SOCIALISE WITH NON-ZOROASTRIANS FROM COUNTRY OF BIRTH					
No Ruz	men	293	40%(117)	37%(108)	23%(68)
	women	298	33%(99)	40%(118)	27%(81)
Christmas	men	293	62%(182)	26%(75)	12%(36)
	women	298	59%(176)	24%(71)	17%(51)
Easter	men	293	36%(106)	35%(103)	29%(84)
	women	298	28%(85)	36%(108)	35%(105)
Diwali	men	293	46%(135)	34%(99)	20%(59)
	women	298	45%(134)	29%(86)	26%(78)
Other including Eid	men	293	5%(16)	1%(2)	94%(274)
	women	298	4%(12)	1%(2)	95%(284)

4b. Relations with other 'racial'/ ethnic groups

The responses to the questions about relationships within the Zoroastrian community and with other ethnic/ 'racial' groups showed that the respondents affirmed that the relations within the Zoroastrian community were 'good' between Parsis, 47%, 'good' between different generations, 34%, and Iranian Zoroastrian and Parsis, 32%: thus, the majority of the respondents did not think that relations between these different groups of Zoroastrians were 'good'. There is a high 'no response' rate to the question about the relationship between Iranian Zoroastrians and Parsis. These respondents were unwilling to comment on this relationship. ~~In~~ chapter 3 it has already been ~~was~~ noted that Iranian Zoroastrian in the 2003 survey, did not respond to any of the questions relating to which cultures form from the Indian sub-continent are worth saving

in Europe. Similarly there is a high 'no response' rate for the other two questions about the inter-group Zoroastrian relationships. In the questionnaire for the 2003 survey, the 'racial' categories of 'white', 'black' and 'Asian' were used. The author, a sociologist by training, was not comfortable about using this sort of 'racial' categorisation to define groupings of people in Europe but it was thought that the respondents would understand the terms as they are used in the media and in British government documentation, such as the 2001 census of the UK. For the sake of keeping the number of questions in the whole questionnaire as small as possible, these inexact terms were used. This is a very complex area and the questions should reflect that complexity: the 'Asian' community contains people from India, Pakistan, Bangladesh, Sri Lanka, Thailand, the Philippines, China, and so forth. However, it should be noted that this paper and the 2003 survey were focused on the attitudes of the respondents to their religion, Zoroastrianism.

Respondents affirmed that. For rRrelations between the Zoroastrian community and the 'white' community were 'good', 54%, with the 'Asian' community 'good' 58%, and with the 'black' community 'good' 26%. The most consistent category for all these relationships was that of 'reasonable' ranging from 27% to 22%. Also, tThe 'no response' rate is high for the question about relationships with the 'black' community in Europe. The author's personal experience of Zoroastrian attitudes to people of African descent is negative and this could be the reason for the high 'no response' rate to this question.

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TABLE 4b RELATIONS WITHIN ZOROASTRIAN COMMUNITY AND WITH OTHER RACIAL/ ETHNIC GROUPS						
Relations between:	N	good	reason- able	mixed	poor	no respons e
Iranian Zoroastrians and Parsis						
men	293	32%(95	29%(84	12%(35	10%(29	17%(50
women	298	)	)	)	)	)
		32%(95	24%(73	16%(49	7%(20)	20%(61
		)	)	)		)
Parsis						
men	293	48%(14	26%(75	10%(29	7%(21)	9%(27)
women	298	1)	)	)	3%(10)	15%(44)
		47%(14	24%(71	11%(33		
		0)	)	)		
Different generations						
men	293	34%(10	29%(86	14%(41	9%(27)	13%(39
women	298	0)	)	)	5%(16)	)
		34%(10	28%(85	17%(50		16%(47
		0)	)	)		)
Between Zoroastrian community:	N	Good	Reason- able	Mixed	Poor	No respons e
'White' community						
men	293	62%(18	24%(71	4%(11)	2%(7)	7%(22)
women	298	2)	)	4%(11)	2%(6)	10%(31
		65%(19	19%(57			)
		3)	)			
'Black' community						
men	293	28%(82	23%(67	20%(59	15%(45	13%(41
women	298	)	)	)	)	)
		24%(73	27%(80	16%(49	16%(49	16%(47
		)	)	)	)	)

TABLE 4b
RELATIONS WITHIN ZOROASTRIAN COMMUNITY AND
WITH OTHER RACIAL/ ETHNIC GROUPS

'Asian' community						
men	293	57%(16	25%(74	7%(21)	2%(6)	8%(24)
women	298	8)	)	9%(26)	2%(5)	12%(35
		59%(17	19%(57			)
		5)	)			

4c. Relations with other religious groups

In the 1985 survey it was found that the respondents who affirmed that relations between Zoroastrians and other religious groups were 'excellent' or 'good' were more likely to affirm the religious values than respondents who affirmed that relations were 'reasonable' to 'poor'. In 2003, the majority of the respondents affirmed that relations were 'good' between Christians and Zoroastrians and between Hindus and Zoroastrians, but only a minority of the respondents affirmed that relations between Zoroastrians and Jews, Muslims or Sikhs were 'good'. The respondents who affirmed that relations between Zoroastrians and the religious groups were 'reasonable' had a consistent percentage affirmation from 25% to 21%. The 'no response' rate was high, 20%, for the question about Jews, 16% for Sikhs, 14% for Muslims and 13% for Hindus, but only 9% for Christians. Tables 4b and 4c give a better idea of the respondents' attitudes to other groups of people in Europe than the questions in table 4a. In tables 4b and 4c, the respondents either do not respond to the questions about the relations between the Zoroastrian community and the 'black' community, the Jewish, Sikh or Muslim communities, or they affirm that they are reasonable or less.

TABLE 4c RELATIONS WITH OTHER RELIGIOUS GROUPS						
Relations between Zoroastrian s:	N	good	reason- able	mixed	poor	no Respons e
Christians						
men	293	57%(16	28%(83	3%(8)	3%(8)	9%(26)
women	298	8) 57%(16	) 25%(67	5%(16)	1%(3)	14%(43)
		9)	)			
Jews						
men	293	31%(12	25%(74	8%(25)	9%(26)	15%(43)
women	298	5) 40%(11	) 19%(57	11%(34	5%(15)	24%(73)
		9)	)	)		
Hindus						
men	293	57%(16	23%(68	5%(16)	4%(11)	10%(30)
women	298	8) 57%(17	) 20%(60	5%(16)	2%(6)	15%(45)
		1)	)			
Muslims						
men	293	35%(10	23%(69	18%(53	12%(34	12%(34)
women	298	3) 33%(99	) 22%(66	) 16%(49	) 11%(34	18%(50)
		)	)	)	)	
Sikhs						
men	293	42%(12	26%(77	8%(24)	10%(29	13%(39)
women	298	4) 38%(11	) 26%(78	10%(31	) 7%(22)	18%(55)
		2)	)	)		

4d. Zoroastrians: interfaith activity and political activity

Fifty four percent of the respondents affirmed that they ‘did not mind’ about interfaith activity and 34% strongly supported interfaith

activity. However, 50% of the respondents wanted more political activity by Zoroastrians and only 27% affirmed that the level of political activity was 'about right'. Few of the respondents rejected either interfaith activity or political activity. These respondents wanted Zoroastrians to take part in the wider communities of Europe; they were not displaying an inward looking mentality.

TABLE 4d ZOROASTRIANS: INTERFAITH AND POLITICAL ACTIVITY						
Interfaith activity	N	strongly support	do not mind	object	no response	
men	293	36%(105)	58%(171)	1%(3)	5%(14)	
women	298	33%(98)	58%(169)	4%(11)	7%(20)	
Political activity	N	more	about right	less	other	no response
men	293	53%(155)	27%(79)	6%(18)	7%(20)	7%(21)
women	298	47%(140)	27%(82)	7%(21)	9%(26)	10%(29)

5. Discrimination

Detailed questions were asked in the 2003 questionnaire about the discrimination in Europe, on racial or religious grounds, experienced by the respondents. The questions ranged from Occupation to Education to the respondent's children and their experiences of discrimination. The table 5a has been simplified for the paper into 'yes' and 'never' categories. In the questionnaire and in the data set store in SPSS the 'yes' category is divided up into frequently, sometimes and rarely. The data presented in the simplified form gives a clearer understanding of the numbers and percentages of respondents who affirm that they have undergone some form of discrimination in the categories listed below in table 5a: Discrimination on the grounds of race/ religion. Two hundred and

sixteen respondents affirmed that they had ‘never’ experienced discrimination in any of the categories listed ~~below~~. Of these, 59%, 127 were women and 37%, 81, were men. None of the respondents affirmed that they had faced discrimination frequently in all of the categories cited below. The occupation category has the highest percentage affirmation of discrimination, 51% for men and 37% for women, and the lowest ‘never’ response, 42% for men and 53% for women from all the categories in table 5a: Discrimination on the grounds of race/ religion. Also, there is the lowest ‘no response’ rate for the occupation category. In the 1985 survey it was found that the respondents who affirmed that they had experienced racial discrimination had slightly more support for the religious values than the respondents who rejected the question that they had experienced racial discrimination.

TABLE 5a DISCRIMINATION ON THE GROUNDS OF RACE/ RELIGION				
Discriminated against in:	N	yes	never	no response
Occupation				
men	293	51%(150)	42%(122)	7%(21)
women	298	37%(110)	53%(157)	10%(31)
Banking				
men	293	23%(68)	69%(201)	8%(24)
women	298	17%(51)	71%(2120)	12%(35)
Insurance				
men	293	18%(53)	71%(207)	11%(33)
women	298	14%(42)	73%(218)	13%(38)
Health				
men	293	20%(58)	70%(204)	11%(31)
women	298	20%(61)	69%(206)	10%(31)

TABLE 5a DISCRIMINATION ON THE GROUNDS OF RACE/ RELIGION				
Discriminated against in:	N	yes	never	no response
Housing				
men	293	24%(70)	65%(192)	11%(31)
women	298	19%(58)	67%(201)	13%(39)
Transport				
men	293	20%(60)	68%(200)	11%(33)
women	298	21%(62)	68%(202)	11%(34)
Shops				
men	293	32%(95)	57%(167)	11%(31)
women	298	32%(96)	57%(171)	10%(31)
Police				
men	293	31%(92)	58%(169)	11%(32)
women	298	22%(65)	66%(197)	12%(36)
Language				
men	293	22%(64)	65%(190)	13%(39)
women	298	20%(59)	66%(197)	14%(42)
Politics				
men	293	22%(66)	62%(182)	15%(45)
women	298	17%(52)	67%(199)	16%(47)
Neighbours				
men	293	40%(117)	51%(151)	8%(25)
women	298	26%(78)	62%(186)	11%(34)
European social group				
men	293	25%(73)	55%(162)	20%(58)
women	298	22%(67)	62%(184)	16%(47)
Newspapers				
men	293	32%(94)	52%(152)	16%(47)
women	298	21%(64)	61%(183)	17%(51)

TABLE 5a DISCRIMINATION ON THE GROUNDS OF RACE/ RELIGION				
Discriminated against in:	N	yes	never	no response
Television				
men	293	29%(86)	53%(154)	18%(53)
women	298	21%(64)	60%(179)	18%(55)

There is a very high percentage response to the 'never' category, except ~~for~~ in the education categories where the 'no response' category has the highest percentage response.

The categories in table 5b for the affirmation of discrimination in education have been simplified into a simple 'yes' rather than the complex categories in the data set of teacher, curriculum, pupils and various combinations of these three categories. The numbers of respondents who affirm this sort of discrimination are small and are clearer in the simplified form in table 5b.

TABLE 5b DISCRIMINATION ON THE GROUNDS OF RACE/ RELIGION: EDUCATION				
Education:	N	yes	no	no response
Primary				
men	293	10%(29)	11%(32)	79%(232)
women	298	11%(33)	14%(41)	75%(224)
Secondary				
men	293	14%(42)	11%(33)	74%(218)
women	298	12%(35)	14%(41)	74%(222)
Further				
men	293	4%(12)	11%(33)	85%(248)
women	298	4%(11)	14%(42)	82%(245)

TABLE 5b DISCRIMINATION ON THE GROUNDS OF RACE/ RELIGION: EDUCATION				
Education:	N	yes	no	no response
Undergraduate				
men	293	6%(18)	12%(34)	82%(241)
women	298	3%(10)	14%(42)	83%(246)
Postgraduate				
men	293	4%(13)	12%(35)	84%(245)
women	298	2%(6)	14%(43)	84%(249)
Professional				
men	293	7%(20)	12%(35)	81%(238)
women	298	3%(8)	13%(40)	84%(250)

The majority of the respondents had faced verbal abuse but only a minority had experienced physical abuse. The majority of the respondents affirmed that their children had not experienced discrimination at school or at work. The categories, 'frequently', 'quite often', 'sometimes' and 'rarely' for the affirmation of racial abuse, both verbal and physical, have been simplified into one category of 'yes'. Again it is clearer in this form to compare with the respondents who responded 'never' to the question.

TABLE 5c DISCRIMINATION ON THE GROUNDS OF RACE/ RELIGION: RACIAL ABUSE				
Racial abuse:	N	frequently	never	no response
Verbal				
men	293	60%(177)	36%(106)	3%(10)
women	298	46%(137)	48%(142)	6%(19)
Physical				
men	293	19%(55)	73%(214)	8%(24)
women	298	10%(29)	79%(235)	11%(34)

TABLE 5d DISCRIMINATION ON GROUNDS OF RACE/ RELIGION: CHILDREN				
Children experience discrimination the same as you:	N	yes	no	no response
School				
men	293	31%(92)	31%(92)	37%(109)
women	298	24%(73)	36%(107)	40%(118)
Work				
men	293	23%(68)	32%(93)	45%(132)
women	298	16%(48)	34%(102)	50%(148)

6. RELIGIOUS VALUES

The section regarding Zoroastrian religious values is broken down into three sections of religious practices, religious beliefs and the symbolic boundaries of Zoroastrianism. The respondents who support the religious practices and beliefs reject the opening of the symbolic boundaries. Affirmation to the questions about the symbolic boundaries means that the respondents support opening them: the responses to this set of questions is opposite to those questions about

the religious practices and beliefs. In previous chapters of the paper, some of the questions in the 2003 survey regarding the religious values of Zoroastrianism have been discussed. In the tables below all the questions will be analysed.

6a. Religious practices

Table 6a ~~in-t~~delineates the questions in the 2003 survey relating to religious practices ~~are-delineated~~. The majority of the respondents visited ed Zoroastrian House in London either regularly or sometimes. Only 10%, 62 respondents never ~~go-went~~ there. Almost half the respondents attended religious classes as a child but of the respondents who have children less than 18 years of age, only 37% attended ed religious classes. ~~It-has-been-found-in-t~~The previous surveys found that the people who attended religious classes as a child were more likely to support the religious values of Zoroastrianism than the people who did not attend religious classes. However, the majority of the children had ve been taught to pray and ~~have~~ had their Sedreh/Pushi or Naujote performed. A majority of the respondents prayed ed daily, ~~wear-wore~~ their religious garments and observed d the religious traditions, apart from Gahambars ~~and-for~~ this-which category the 'no response' rate is high. This follows the patterns of the previous two surveys in terms of daily prayer and wearing the religious garments. On the whole, women in the three surveys have a lower percentage affirmation of these religious practices than the men. Few of the respondents affirm that they take part in the traditions associated with the religious leaders, listed below in table 6a. However, the respondents who do take part in these traditions, strongly support the religious values of Zoroastrianism. The majority of the respondents do not know that a layman can perform the religious duties listed when there is no priest available.

TABLE 6a
RELIGIOUS PRACTICES

<u>Do you go to Zoroastrian House, London?</u>	N	Regularly	Sometimes	Rarely	Never
<u>men</u>	293	<u>19%(56)</u>		<u>30%(87)</u>	<u>11%(33)</u>
<u>women</u>	298	<u>21%(64)</u>	<u>38%(111)</u>	<u>31%(94)</u>	<u>10%(29)</u>
<u>Do you go to Zoroastrian House, London?</u>					
<u>men</u>	293	<u>19%(56)</u>	<u>38%(111)</u>	<u>30%(87)</u>	<u>11%(33)</u>
<u>women</u>	298	<u>21%(64)</u>	<u>36%(108)</u>	<u>31%(94)</u>	<u>10%(29)</u>
		<u>yes</u>		<u>no</u>	
As a child did you attend religious classes?	N	<u>yes</u>		<u>no</u>	
<u>men</u>	293	48%(141)		50%(146)	
<u>women</u>	298	48%(144)		49%(145)	
	<u>N</u>	<u>daily</u>	<u>sometime s</u>	<u>rarely</u>	<u>never</u>
Do you pray at home?	<u>N</u>	<u>Daily</u>	<u>Sometime s</u>	<u>Rarely</u>	<u>Never</u>
<u>men</u>	293	64%(187)		8%(24)	12%(36)
<u>women</u>	298	63%(189)	14%(42) 20%(61)	7%(20)	6%(19)
Do you wear:	N	always	sometime s	rarely	never
Sedreh/ Sudreh?					
<u>men</u>	293	71%(209)	6%(18)	10%(28)	12% (35)
<u>women</u>	298	58%(162)	11%(34)	14%(44)	12%(37)
Pushi/ Kusti?					
<u>men</u>	293	62%(183)	5%(16)	11%(33)	14%(41)
<u>women</u>	298	52%(155)	12%(35)	15%(46)	12%(35)
Do you observe:	N	yes	no	no response	

TABLE 6a
RELIGIOUS PRACTICES

Pateti/ No Ruz?				
men	293	88%(257)	10%(30)	2%(6)
women	298	89%(265)	4%(13)	7%(20)
Gahambars?				
men	293	38%(111)	45% (133)	17%(49)
women	298	36%(107)	35%(105)	29%(86)
Do you keep a small fire/ oil lamp burning at home?	<u>N</u>	<u>yes</u>	<u>no</u>	<u>no response</u>
men	293	51%(150)	39%(114)	10%(29)
women	298	61%(183)	23%(70)	15%(45)
Keep an image picture of the Prophet at home?	<u>N</u>	<u>yes</u>	<u>no</u>	<u>no response</u>
men	293	85%(248)	13%(37)	3%(8)
women	298	90%(268)	6%(18)	4%(12)
Do you have a Jashan performed when you move house?	<u>N</u>	<u>yes</u>	<u>no</u>	<u>no response</u>
men	293	53%(154)	35%(103)	12%(36)
women	298	56%(166)	28%(83)	16%(49)
Do you eat meat on Bahman Roj?	<u>N</u>	<u>yes</u>	<u>no</u>	<u>no response</u>
men	293	36%(107)	51%(150)	12%(36)
women	298	31%(94)	46%(136)	23%(68)

TABLE 6a RELIGIOUS PRACTICES						
Children under 18 years:	N	yes	no	no response		
Do you teach them to pray?						
men	47	62%(29)	32%(15)	6%(3)		
women	62	71%(44)	23%(14)	6%(4)		
Do they attend religious classes?						
men	47	34%(16)	57%(27)	8%(4)		
women	62	42%(26)	48%(30)	10%(6)		
Has their Sedreh/ Pushi or Naujote been performed?						
men	47	68%(32)	25%(12)	6%(3)		
women	62	79%(49)	16%(10)	5%(3)		
	N	<u>Dokhma</u>	<u>cremation</u>	<u>burial</u>	<u>do not mind</u>	<u>no response</u>
Funeral practices you prefer in Europe	<u>N</u>	<u>Dokhma</u>	<u>cremation</u>	<u>burial</u>	<u>do not mind</u>	<u>no response</u>
men	293			10%(29)		
women	298	9%(26)	67%(196)	10%(30)	13%(38)	1%(4)
		13%(38)	66%(196)		8%(25)	3%(9)
Traditions associated with:	N	yes	no	no response		
Sai Baba?						
men	293	9%(27)	82%(241)	8%(25)		
women	298	14%(42)	69%(207)	16%(49)		

TABLE 6a RELIGIOUS PRACTICES				
Kokadaru?				
men	293	8%(23)	81%(237)	11%(33)
women	298	9%(27)	69%(207)	21%(64)
Aibara?				
men	293	3%(8)	83%(243)	14%(42)
women	298	2%(5)	74%(221)	24%(72)
Behramshah Shroff?				
men	293	4%(12)	82%(241)	14%(40)
women	298	1%(3)	75%(222)	24%(73)
Pundol?				
men	293	3%(8)	83%(244)	14%(41)
women	298	1%(4)	74%(222)	24%(72)
<u>Can a layman:</u>	<u>N</u>	<u>yes</u>	<u>no</u>	<u>no response</u>
Can a layman- Perform initiation ceremonies?				
men	293	36%(106)	58%(169)	6%(18)
women	298	22%(66)	68%(202)	10%(30)
Can a layman- Give blessings at weddings?				
men	293	43%(126)	52%(153)	5%(14)
women	298	30%(91)	61%(182)	8%(25)
Can a layman- Perform funeral rites?				
men	293	42%(122)	54%(157)	5%(14)
women	298	24%(72)	65%(194)	11%(32)

6b. Religious beliefs

There ~~is~~was a high 'no response' rate to the questions about religious beliefs ranging from 15% to 57%. Some of the respondents did not want to answer these questions, especially the proposition

that prayers for the dead are meaningless. Thirty percent of the respondents affirmed their belief in reincarnation, which is an idea taken from Hinduism and 18% affirmed their belief in the resurrection of the body. For the latter, the affirmative response rate has increased over the three surveys in Europe. Also, the affirmative response rate for the questions relating to immortality of the soul and belief in heaven and hell has increased in the 2003 survey compared with the 1976 and 1985 surveys. The affirmative response to the questions about the prayers for the dead has increased since the 1985 survey. Perhaps this because of the age of the majority of the respondents, which is over 60 years, of age—whereas in 1976 and 1985 the largest age group was 40 years of age.

TABLE 6b RELIGIOUS BELIEFS				
Do you believe in:	N	yes	no	no response
Immortality of the soul				
men	293	63%(184)	23%(69)	14%(40)
women	298	65%(195)	18%(53)	17%(50)
Reincarnation				
men	293	29%(84)	51%(151)	20%(58)
women	298	31%(92)	46%(137)	23%(69)
Resurrection of the body				
men	293	20%(58)	44%(130)	36%(105)
women	298	16%(49)	39%(117)	44%(132)
Heaven / hell				
men	293	46%(134)	38%(112)	16%(47)
women	298	48%(143)	30%(91)	21%(64)

TABLE 6b RELIGIOUS BELIEFS				
Zoroastrian prayers for the dead:	N	yes	no	no response
Absolutely necessary				
men	293	45%(137)	23%(68)	30%(88)
women	298	50%(149)	17%(51)	33%(98)
For the dead				
men	293	59%(173)	18%(52)	23%(68)
women	298	63%(188)	10%(30)	27%(80)
For the living				
men	293	68%(198)	11%(31)	22%(64)
women	298	68%(203)	8%(23)	24%(72)
Meaningless				
men	293	11%(31)	36%(105)	54%(157)
women	298	5%(16)	34%(102)	60%(180)

6c. ZOROASTRIAN SYMBOLIC BOUNDARIES

The majority of the respondents affirmed the questions which related to changing the symbolic boundaries. The questions relating to the children of inter-marrieds being initiated into Zoroastrianism if the father is a Zoroastrian, or if the mother is a Zoroastrian, had a high 'no response' rate but the question asking 'if either parent was a Zoroastrian then the children could be initiated' had a high affirmative response rate at 77%. These are higher affirmative levels than for similar questions asked in the 1976 and 1985 surveys. However, there is a core of respondents who reject the questions about changes to the symbolic boundaries and these range from 37%, 'non-Zoroastrians attending Farvardigan/ Muktaḍ ceremonies', to 'community accept inter-marrieds' children', 9%. The majority of the respondents affirm that non-Zoroastrians can enter the prayer rooms but there is a high 'no response' rate to these questions. The 'no

response' rate is even high for the questions relating to non-Zoroastrians access to the Fire Temple. Fire temples do not exist in Europe and some respondents did not respond to questions relating Zoroastrian concerns outside Europe.

TABLE 6c ZOROASTRIAN SYMBOLIC BOUNDARIES				
	N	accept	object	no response
Regarding intermarriage do you				
men	293	80%(236)	18%(54)	1% (3)
women	298	79%(236)	17%(50)	4%(12)
Inter-marrieds children Sedreh Pushi/ Naujote performed if:	N	yes	no	no response
Father Zoroastrian?				
men	293	48%(142)	13%(39)	38%(112)
women	298	34%(102)	11%(33)	55%(163)
Mother Zoroastrian?				
men	293	38%(112)	20%(60)	41%(121)
women	298	24%(71)	18%(55)	58%(172)
Either parent a Zoroastrian?				
men	293	78%(228)	29%(84)	2%(6)
women	298	76%(228)	39%(116)	5%(16)
Can non-Zoroastrian spouse undergo Sedreh Pushi/ Naujote?				
men	293	69%(203)	29%(84)	2%(6)
women	298	56%(166)	39%(116)	5%(16)

TABLE 6c ZOROASTRIAN SYMBOLIC BOUNDARIES				
Should Priests bless intermarriages?				
men	293	82%(239)	16%(47)	2%(7)
women	298	79%(237)	16%(48)	4%(13)
Should the community accept inter- marrieds' children?				
men	293	88%(258)	9%(26)	3%(9)
women	298	86%(257)	9%(28)	4%(13)
Should non- Zoroastrian spouses and children be full members of Zoroastrian association?				
men	293	77%(225)	21%(61)	2%(7)
women	298	75%(224)	19%(58)	5%(16)
Can any non- Zoroastrian be allowed to undergo Sedreh Pushi: Naujote?				
men	293	67%(195)	31%(92)	2%(6)
women	298	55%(163)	40%(119)	5%(16)
Can non- Zoroastrians attend:	N	yes	no	no response
Funeral services at Brookwood?				
men	293	86%(252)	10%(29)	4%(12)
women	298	82%(244)	14%(42)	4%(12)

TABLE 6c ZOROASTRIAN SYMBOLIC BOUNDARIES				
Farvardigan/ Muktad ceremonies?				
men	293	57%(166)	36%(107)	7%(20)
women	298	50%(150)	39%(116)	11%(32)
Jashans?				
men	293	76%(223)	19%(55)	5%(15)
women	298	73%(217)	19%(56)	8%(25)
Gahambars?				
men	293	78%(230)	16%(47)	6%(16)
women	298	74%(221)	15%(46)	10%(31)
Can non- Zoroastrians enter:	N	yes	no	no response
Prayer rooms at any time?				
men	293	54%(158)	17%(49)	29%(86)
women	298	44%(132)	17%(52)	38%(114)
Prayer rooms if married to a Zoroastrian?				
men	293	67%(195)	16%(48)	17%(50)
women	298	65%(195)	15%(44)	20%(59)
Prayer rooms if children of inter-marrieds?				
men	293	74%(217)	14%(41)	12%(35)
women	298	72%(215)	13%(39)	15%(44)
Prayer rooms if no religious ceremony taking place?				
men	293	61%(179)	15%(43)	24%(71)
women	298	61%(183)	12%(36)	26%(79)

TABLE 6c ZOROASTRIAN SYMBOLIC BOUNDARIES				
Prayer rooms for educational purposes?				
men	293	63%(185)	15%(45)	21%(63)
women	298	58%(174)	14%(43)	27%(81)
Enter a Fire temple at any time?				
men	293	33%(96)	25%(72)	43%(125)
women	298	21%(64)	27%(80)	52%(154)

GENDER AND THE AFFIRMATION/ REJECTION OF RELIGIOUS PRACTICES, BELIEFS AND THE SYMBOLIC BOUNDARIES IN THE 2003 SURVEY

The differences between the responses of the men and the women to the religious values questions in the 1976 and 1985 surveys were discussed in chapter [3](#). In the analyses of the 1976 survey it was found that the women were less supportive of the religious practices and the opening of the symbolic boundaries than the men, but more supportive of the religious beliefs and teaching children religious beliefs and practices. In the analyses of the 1985 survey it was found that the women were less supportive of the religious practices apart from praying daily, and they were less supportive of having [taught](#) their children [taught](#) to pray than men but more affirmed that their children had undergone Naujote and that they would teach their children to pray. The women were more supportive than men for opening the symbolic boundaries, apart from the question of any non-Zoroastrian undergoing Naujote, and they had more support for religious beliefs than the men. In general in the previous two surveys, the women were more supportive of religious beliefs than the men

and less supportive of the religious practices. The same the questions used in those two analyses, for the 1976 and 1985 surveys, ~~was~~ were used in the analyses of gender differences in the 2003 survey. The results of the analyses have been discussed in the sections about religious practices, religious beliefs and the symbolic boundaries. These results have been put together in ~~one~~ a single table, Appendix D table 5: 'Gender and affirmation/ rejection of the religious practices, religious beliefs and the symbolic boundaries in the 2003 survey'. It can be seen from this table that the women were less supportive of the religious practices than the men, apart from the questions about children and religious practices and wanting a Dokhma funeral. The women were more supportive than the men with regard to religious beliefs apart from belief in resurrection of the body. They were less supportive than men for changes in the symbolic boundaries. On the whole, the women in the 2003 survey were more supportive than men of religious beliefs and less supportive than men of religious practices. There is a constant thread running through the analyses of women in the three surveys of being more supportive of religious beliefs than men but less supportive of religious practices. The attitudes of the women to the opening of the symbolic boundaries are similar in the 1976 and 2003 surveys but different in the 1985 survey. In the former surveys, 1976 and 2003, the women are, on the whole, less supportive than then men but in the 1985 survey they are more supportive than the men. In the 1976 survey the percentage differences between the men and women are greater than in the 2003 survey. In the 1985 ~~survey~~ the differences between the men and the women are at the same levels as in the 2003 survey, that is little difference apart from any non-Zoroastrian undergoing Naujote and for this question ~~in~~ the differences range from 5% in 1976, 11% in 1985 and 12% in 2003, with men having more support in all three surveys for the opening of the symbolic

boundaries. In the 1976 and 1985 surveys, the attitudes of the respondents to the symbolic boundaries are the closest data in those surveys to the attitudes to the purity laws in the 2003 survey, as was explained in chapter 2. On the whole it is expected that women will be more supportive of the ideas of the purity laws but there is no data in the 2003 survey as to women's actual practice of the purity laws.

8. OTHER ASPECTS OF ZOROASTRIANISM

The 2003 questionnaire asked questions relating to other aspects of Zoroastrianism in Europe as shown in table 8a.

TABLE 8a OTHER ASPECTS OF ZOROASTRIANISM IN EUROPE
1. Dangers to the Zoroastrian community in Europe (table 8b)
2. Actions to be taken by Zoroastrian community in Europe (table 8c)
3. Authority for religious and community decisions in Europe (table 8d)
4. Zoroastrian community changes since 1985 (table 8e)

In-As shown in table 8b, 19%, 117, of the respondents affirmed that there were no dangers to Zoroastrianism in Europe. A few of these respondents, 13, then answered the questions relating to the dangers to the Zoroastrian community in Europe, even answering that there were some dangers. There was a high percentage affirmation for dangers from declining numbers, internal divisions, non-acceptance of non-Zoroastrian spouses, non-acceptance of inter-marrieds' children. Except for the general question about dangers to the Zoroastrian community in Europe, there was a high 'no response' rate to the other questions regarding dangers to the Zoroastrian community in Europe.

TABLE 8b DANGERS TO THE ZOROASTRIAN COMMUNITY IN EUROPE				
	N	Yes	No	No response
Dangers to the Zoroastrian community in Europe:				
men	293	76%(222)	20%(60)	4%(11)
women	298	75%(224)	19%(56)	6%(18)
Declining numbers?				
men	293	63%(184)	4%(11)	33%(98)
women	298	66%(196)	4%(13)	30%(89)
Youth not following the religion?				
men	293	59%(172)	8%(23)	33%(98)
women	298	60%(179)	7%(22)	33%(97)
Conversion to other religions?				
men	293	35%(104)	23%(68)	41%(121)
women	298	32%(96)	25%(74)	43%(128)
Internal divisions				
men	293	69%(202)	3%(9)	28%(82)
women	298	66%(197)	3%(8)	31%(93)
Non-acceptance of non- Zoroastrian spouses				
men	293	59%(172)	9%(26)	32%(95)
women	298	58%(173)	9%(28)	33%(97)

TABLE 8b DANGERS TO THE ZOROASTRIAN COMMUNITY IN EUROPE				
	N	Yes	No	No response
Acceptance of children of inter-marrieds				
men	293	31%(90)	27%(79)	42%(124)
women	298	27%(81)	27%(82)	45%(135)
Non-acceptance of children of inter-marrieds				
men	293	53%(155)	12%(36)	35%(102)
women	298	57%(169)	11%(32)	33%(97)
No conversion allowed to Zoroastrianism				
men	293	49%(145)	16%(47)	34%(101)
women	298	45%(134)	16%(49)	39%(115)
Acceptance of non- Zoroastrian spouses				
men	293	31%(92)	26%(77)	42%(124)
women	298	30%(90)	24%(72)	46%(136)
Increased membership of WZO				
men	293	15%(44)	36%(105)	49%(144)
women	298	11%(32)	37%(110)	52%(156)
Too much dispersal of Zoroastrians world-wide				
men	293	36%(107)	19%(56)	44%(130)
women	298	35%(103)	22%(67)	43%(128)

Most of the 117 respondents who rejected the question about dangers to the Zoroastrian community in Europe answered the questions dealing with actions to be taken by the Zoroastrian community in Europe in the affirmative, except for the question dealing with major changes to the ceremonies, as shown in table 8c. However, the respondents who affirmed that there were dangers for the Zoroastrian community in Europe, 455, 75%, supported actions to be taken in Europe at a higher percentage level than the respondents who rejected the proposition that there were dangers for the Zoroastrian community in Europe. The high percentage affirmation for actions to be taken by the Zoroastrian community in Europe, were for the questions dealing with more social functions and more information about Zoroastrianism. Again, there was a high 'no response' rate to the other questions regarding actions to be taken by Zoroastrians in Europe.

TABLE 8c
ACTIONS TO BE TAKEN BY THE ZOROASTRIAN
COMMUNITY IN EUROPE

—Actions to be taken by the Zoroastrian community in Europe:	N	Yes	No	No response
Full time priesthood	293	37%(110)	20%(60)	42%(123)
men	298	34%(102)	16%(47)	50%(149)
women				
More social/cultural functions	293	70%(204)	14%(40)	17%(49)
men	298	71%(212)	9%(26)	20%(60)
women				

TABLE 8c ACTIONS TO BE TAKEN BY THE ZOROASTRIAN COMMUNITY IN EUROPE				
—Actions to be taken by the Zoroastrian community in Europe:	N	Yes	No	No response
More religious rites				
men	293	36%(107)	34%(101)	29%(85)
women	298	34%(101)	30%(91)	36%(106)
More course on Zoroastrianism				
men	293	69%(199)	13%(39)	19%(55)
women	298	67%(200)	10%(29)	23%(69)
Introductory books on Zoroastrianism				
men	293	71%(209)	11%(31)	18%(53)
women	298	70%(209)	7%(21)	23%(68)
Major changes in ceremonies				
men	293	23%(69)	43%(127)	33%(97)
women	298	22%(65)	36%(108)	42%(125)
International networking				
men	293	57%(166)	15%(43)	29%(84)
women	298	60%(179)	8%(25)	31%(94)
Iranian functions				
men	293	49%(144)	21%(63)	29%(86)
women	298	45%(134)	15%(45)	40%(119)
Activities for children				
men	293	77%(227)	5%(15)	17%(51)
women	298	74%(220)	3%(8)	23%(70)

TABLE 8c ACTIONS TO BE TAKEN BY THE ZOROASTRIAN COMMUNITY IN EUROPE				
—Actions to be taken by the Zoroastrian community in Europe:	N	Yes	No	No response
Nataks				
men	293	46%(134)	24%(71)	30%(88)
women	298	48%(144)	17%(52)	34%(102)
More places of worship				
men	293	42%(124)	32%(94)	
women	298	46%(137)	27%(81)	26%(75) 27%(80)

The authorities cited in the questions dealing with who should decide policy for Zoroastrians in Europe were rejected more than they were affirmed. There ~~were~~was only one percentage point difference in affirmation and rejection of WZO and ZTFE as organisations to determine Zoroastrian policy in Europe: this is surprising given the hostility to WZO by some Zoroastrians in Europe. Again, there was a high ‘no response’ rate for these questions regarding who decides policy for Zoroastrian in Europe.

TABLE 8d WHICH AUTHORITIES DETERMINE ZOROASTRIAN POLICY IN EUROPE				
Determine policy for Zoroastrians in Europe:	N	Yes	No	No response
Authorities in India: BPP				
men	293	17%(50)	35%(104)	47%(139)
women	298	14%(41)	34%(101)	52%(156)
Authorities in India: Dasturs				
men	293	27%(80)	28%(84)	44%(129)
women	298	26%(79)	28%(84)	45%(135)
Authorities in Iran				
men	293	15%(45)	35%(102)	50%(146)
women	298	10%(29)	36%(107)	54%(162)
Mobeds in Europe				
men	293	29%(86)	29%(85)	42%(122)
women	298	35%(105)	22%(66)	43%(127)
Committee of WZO				
men	293	25%(73)	30%(89)	45%(131)
women	298	27%(81)	26%(78)	47%(139)
Committee of ZTFE				
men	293	28%(83)	29%(86)	42%(124)
women	298	26%(79)	26%(79)	47%(140)

There was little difference between the men and the women, or between the 'yes' or the 'no' responses, to the question about changes to the Zoroastrian community in [Europe](#) since the last

survey in 1985. In Appendix D ~~chapter 4~~ tables 6: 'How has the community changed since the 1985 survey', a sample of the differences of opinions between the respondents who affirm that the community has changed and those who affirm that it has not changed is ~~demonstrated~~presented. The responses taken as a whole are inconclusive. There was a high 'no response' rate for both these questions relating to changes in the community since the 1985 survey.

TABLE 8e CHANGES TO THE ZOROASTRIAN COMMUNITY IN EUROPE				
	N	Yes	No	No response
Zoroastrian community changed since last survey in 1985	293	43%(125)	41%(121)	16%(47)
men	298	38%(113)	42%(126)	20%(59)
women				

9. THE NEW QUESTIONS IN THE 2003 QUESTIONNAIRE

SCHEDULE: THE POWER OF PRAYER; FEELINGS ABOUT THE ZOROASTRIAN RELIGION AND COMMUNITY; ZOROASTRIAN VALUES COMPARED WITH EUROPEAN VALUES; ZOROASTRIAN PURITY LAWS

In chapter 1 it was explained that new questions were asked in the 2003 questionnaire because of questions arising from a statistical analysis of the data relating to the symbolic boundaries from the 1985 survey. The new questions generated by the problems with the 1985 data were about the purity laws,—and feelings about

Zoroastrianism and Zoroastrian values compared with European values. Also, a new question was added about the power of prayer, because in the previous two surveys only the question 'Do you pray' had been asked and it was considered to be important to know what the respondents felt about prayer and what prayers they used.

TABLE 9a NEW QUESTIONS IN THE 2003 SURVEY ON:	
1.	The power of prayer (table 9a)
2.	The respondent's feelings about Zoroastrianism (table 9b)
3.	Zoroastrian values compared with European values (table 9c)
4.	The purity laws (table 9d)

9a. THE POWER OF PRAYER

This question generated a lot of interesting material in terms of how many respondents affirmed that prayer was powerful, 69%, 203 men and 79%, 237, women.

TABLE 9a1 THE POWER OF PRAYER				
	N	Yes	No	No response
Power of prayer men	293	69%(203)	25%(74)	5%(16)
women	298	79%(237)	16%(48)	4%(13)

It also generated a variable in the 2003 data set about the categories of the power of prayer from miraculous to powerful.

TABLE 9a2 THE POWER OF PRAYER		
	N	Percentage
MIRACULOUS	7	1%
EFFECTIVE	26	4%
BENEFICIAL	5	1%
POWERFUL	411	68%
NO	119	20%

<u>TABLE 9a2</u> THE POWER OF PRAYER		
	N	Percentage
NO RESPONSE	35	6%
Total	603	100.0

There was also, a question about the prayers that the respondent considered to be powerful and these are listed exactly as the respondent spelt them in Appendix D ~~chapter 4~~ table 7: 'Powerful prayers'. Ervad Bhedwar has commented upon the list of prayers and their meanings and on the fact that some of them are not Zoroastrian. This is material for another research paper and is not directly concerned with the focus of the paper.

9b. FEELINGS ABOUT ZOROASTRIANISM

There was a low rejection rate for all the questions about the respondent's feelings about Zoroastrianism, ~~and~~ except for the questions about the 'Zoroastrian religion makes you feel special', high for both men and women, and the 'experience God', high for men only. Also, for some of the questions there was a high no response rate, on average 20% for the men and of 27% for women. The majority of the respondents affirm that the Zoroastrian religion makes them feel happy; at peace; inspired; experience of God and community spirit. ~~For the women t~~The majority of ~~women them~~ affirm that Zoroastrianism makes them feel special.

TABLE 9b FEELINGS ABOUT ZOROASTRIANISM				
Zoroastrian religion makes you feel:	N	Yes	No	No response
Happy				
men	293	79%(228)	8%(25)	14%(40)
women	298	74%(220)	5%(15)	21%(63)
At peace				
men	293	76%(222)	11%(33)	13%(38)
women	298	69%(205)	6%(18)	25%(75)
Inspired				
men	293	75%(219)	12%(34)	14%(40)
women	298	69%(206)	6%(18)	25%(74)
Special				
men	293	43%(126)	23%(67)	34%(100)
women	298	53%(158)	16%(47)	31%(93)
Experience God				
men	293	53%(155)	20%(60)	27%(78)
women	298	54%(160)	12%(35)	35%(103)
Community spirit				
men	293	67%(201)	12%(35)	19%(57)
women	298	61%(183)	11%(34)	27%(81)

9c. VALUES OF ZOROASTRIANISM VERSUS VALUES OF EUROPE

In table 9c the attitudes of the respondents towards the values of Zoroastrianism compared with the values of Europe are given. The majority of the respondents affirm that Zoroastrian religious, cultural and moral values are different from those European values, except for the women with regard to social values where only 45% ~~of the women~~ affirmed that there were differences. On average, 30% of the

men affirmed that there were no differences and about 27% of the women did so. When the complex statistical analyses was conducted to look at the relationship between the new questions in the 2003 survey and the symbolic boundaries of Zoroastrianism, it was found that the respondents' attitudes to the purity laws contributed the most to the statistical explanation of the laws followed by the respondents' attitudes to the religious beliefs, the respondents' attitudes to the Zoroastrian religious traditions, and their attitudes to the values of Zoroastrianism compared with European values. The new questions about the power of prayer and feelings about Zoroastrianism did not add to the statistical explanation of Zoroastrianism.

TABLE 9c THE VALUES OF ZOROASTRIANISM COMPARED WITH THE VALUES OF EUROPE				
The differences between Zoroastrian values and Western values	N	Yes	No	No response
Religious				
men	293	66%(193)	27%(78)	7%(22)
women	298	66%(198)	19%(58)	14%(42)
Cultural				
men	293	60%(176)	27%(78)	13%(39)
women	298	60%(178)	24%(73)	16%(47)
Social				
men	293	50%(146)	36%(107)	14%(40)
women	298	45%(135)	37%(111)	17%(52)
Moral				
men	293	55%(162)	32%(95)	12%(36)

women	298	55%(165)	28%(83)	17%(50)
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9d. THE PURITY LAWS

~~In the 2003 survey questions~~ Questions about Zoroastrian purity laws were asked for the first time ~~in the 2003 survey about Zoroastrian purity laws~~ and because ritual purity is at the centre of the Zoroastrian religion the data gathered from the responses to the questions regarding the laws was important and original research data. It is demonstrated in table 9d that the majority of respondents affirm that menstruating women should avoid Farvardigan/ Muktrad ceremonies, the prayer room and Jashans. However, the majority of the respondents rejected questions that menstruating women should avoid the priest, prayer and that Zoroastrian women should observe the child birth rituals. There was a low 'no response' rate for these questions; the respondents did not have any reservations about answering the questions regarding the purity laws as they ~~have had~~ with other questions such as religious beliefs. Ritual purity is central to Zoroastrianism, as was discussed at length in chapter 2, and Zoroastrians know about ritual purity whether they themselves practice the purity laws or not. In the 2003 questionnaire the questions asked about knowledge and not about practice or about belief in the purity laws. The respondents were asked to demonstrate their knowledge and nothing else, thus they could respond to the questions. In chapter 5 the attitudes of the respondents to six of the purity laws is reported. They were analysed in detail and it was found that the responses to the questions ~~were about~~ really reflected the seriousness of the pollution if the purity laws were ignored.

TABLE 9d
THE PURITY LAWS IN THE 2003 QUESTIONNAIRE

Menstruating women should avoid:	N	Yes	No	No response
Prayer				
men	293	26%(76)	67%(195)	7%(22)
women	298	38%(102)	54%(161)	8%(25)
Prayer room				
men	293	46%(134)	48%(141)	6%(18)
women	298	63%(188)	31%(92)	6%(18)
Priest				
men	293	41%(120)	52%(152)	7%(21)
women	298	58%(172)	37%(109)	6%(17)
Farvardigan/ Mukta ceremonies				
men	293	47%(138)	47%(139)	5%(16)
women	298	64%(190)	30%(91)	6%(17)
Jashans				
men	293	42%(123)	52%(159)	6%(18)
women	298	60%(178)	34%(100)	7%(20)
During menstruation women should avoid 'other'				
men	293	7%(20)	9%(27)	84%(246)
women	298	12%(35)	10%(29)	78%(234)
Zoroastrian women should observe childbirth rituals				
men	293	31%(91)	62%(181)	7%(21)
women	298	35%(104)	58%(172)	7%(22)
'Other' purity laws to be observed by men and				
	293	15%(43)	28%(83)	57%(167)

women	298	10%(30)	22%(67)	67%(201)
men women				

10. CONCLUSION

Chapter 4 has been a synopsis of the 2003 data set taken from the 2003 survey of Zoroastrians in Europe. It is a large data set ~~and it~~ ~~and has~~ ~~was not discussed in detail but~~ ~~generated~~ a ~~detailed~~ picture of the group of people who answered the questionnaires ~~was generated~~. ~~This Zoroastrians in Europe is~~are a highly educated group of people who ~~had~~ ~~have~~ attained high levels of occupational status, ~~and~~ ~~their~~ Their fathers and some of the mothers had high occupational status too. Twenty nine percent of the respondents had had a scientific education and 39% had had a postgraduate education. At every ~~education~~ level, at least 20% had ~~had~~ ~~received~~ that ~~education~~ level in Europe, but ~~except for postgraduate education~~, the highest percentage levels ~~are~~ ~~were~~ received in India ~~except for postgraduate education~~. The majority of the respondents came from the sub-continent before living in Europe and were over 60 years of age and 25% of the respondents who had partners, had partners who were not Zoroastrian. ~~and 71%~~ ~~Seventy one percent~~ had extended families in Europe, 5% nuclear and 13% had no family in Europe. The majority, 48%, of respondents came to Europe from a metropolitan background, 27% from an urban or rural background and 25% did not respond to this question. As was noted at the beginning of the chapter and in the text, these facts have implications for the respondent's attitudes to the religious values and in the next chapter

dealing with the analyses of the attitudes to the six purity laws they will be referenced as bench marks.

The data dealing with other aspects of Zoroastrian life in Europe from the 2003 set was discussed, and it was ~~found~~ shown that, on the whole, the respondents ~~on the whole~~ stay in contact with other Zoroastrians through communication media or newspapers, magazines, or being part of Zoroastrian organisations. They recognise dangers to the community in Europe and support actions to be taken by the community, ~~in Europe~~ although the actions are concerned with the social and religious life of the Zoroastrians and not to ~~do~~ deal directly with the perceived dangers. They are divided in who should determine policy for Zoroastrians in Europe. This is a multicultural group of people who speak, read and write more than one language, feel that 'they belong' in more than one place and feel that their 'homeland' is in more than one place. Few of the respondents 14, 2%, felt that they had no homeland. Thirty six percent, 216, of the respondents affirmed that they had 'never' experienced discrimination due to 'race' or religion in any of the categories listed in the questionnaire. Some of the respondents socialise with non-Zoroastrians in Europe but some of the respondents, a minority, affirmed that they did not do so. On the whole, the women respondents give less support for religious practices and changing the symbolic boundaries but more support for the religious beliefs than do the male respondents. The importance of ~~T~~his difference will become important ~~apparent~~ when the attitudes of the respondents to the purity laws are discussed in the next chapter 5. The new questions in the 2003 questionnaire were discussed. It was found that the data relating to the questions about the power of prayer and the purity laws were ~~the most~~ both very important in terms of the data generated. However, this paper will

now concentrate on the data relating to the purity laws, because ritual purity is at the heart of the religion and it was not ~~been~~ studied in the previous two surveys. This is exciting new and original material which will be. ~~In chapter 5 the fully analysed of and discussed chapter 5.~~

~~the relationship between men and women and the purity laws will be reported.~~

~~1. Captain Shahpur, 'Oh Whither Parsis of London a personal perspective', 17 January, —
————— 2006~~